

QUESTIONS
for
HIGH-CHURCHMEN

by

R. J. COOKE

280.3
C776 *g*

THE GENERAL THEOLOGICAL
SEMINARY LIBRARY

CHELSEA SQUARE, NEW YORK, N. Y. 10011



Gift of
Ralph Hartzell

Questions for High-Churchmen

Paul Hartzell

By

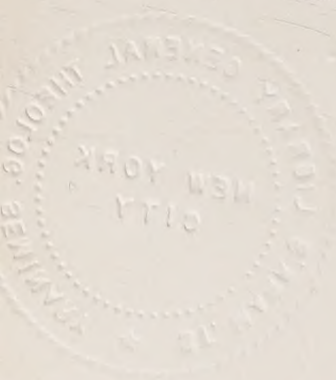
R. J. COOKE

With
Historical and Explanatory Notes



NEW YORK: EATON & MAINS
CINCINNATI: JENNINGS & GRAHAM

Copyright, 1910, by
EATON & MAINS



080.3


C7768

17022212

Publishers' Note

QUESTIONS FOR HIGH-CHURCHMEN first appeared as an article in *The Christian Advocate*, but in response to many requests that it be printed separately it is now presented to the Church in this convenient form, with a few additions, in the hope that it will be found useful both to pastors and people.

EATON & MAINS.



Digitized by the Internet Archive
in 2025

A Line or Two to the Reader:

FOR the Anglican Church of the Reformation, with its devoted ministry and laity, its noble history and lengthening line of illustrious scholars, the writer has no other feeling than that of profound respect—a feeling which a review of the great services of that Church to Religion deepens into reverence.

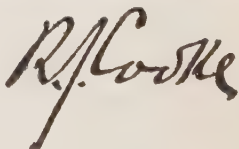
But “they are not all Israel that are of Israel.” In that division of Protestantism there are many schools of thought, elements and mixtures. That ultra High-Church element which has been growing in numbers, influence, and aggressiveness since the days of Pusey and John Henry Newman, and has now apparently the upper hand of the Evangelical Party, is extremely ritualistic—is, in fact, more Roman than Protestant; and it is against the pretensions of these Romanizers and of those who share their views of the Christian Church and Ministry that this little tract is directed as a protest against their recent assault upon Evangelical Churches.

The inspiration, therefore, of these few

A LINE OR TWO TO THE READER

pages is nothing more than a legitimate desire to prevent glaring perversions of history from becoming unquestioned facts in the minds of busy people who have no time for historical research but who may be impressed by the assertions of those whose zeal for their cause will not prevent them from denying to others the Christian character they claim for themselves.

It has been suggested that I should enlarge upon several of the paragraphs in this tractate; but this seems to be unnecessary, since all that a busy layman may need to know is, as the old writers would say, contained therein. Moreover, the pressing duties of the Book Editor's office afford no sufficient time for any extensive work of an historical character. For the satisfaction, however, of those who may wish to verify the statements made, or for those who may desire to pursue independent study of the subject, I have appended a few notes and a short bibliography which will guide the reader in this important field of Christian literature.

A handwritten signature in dark ink, reading "R. J. Cooke". The signature is written in a cursive style with a large, prominent "C" and a long, sweeping underline.

Questions for High-Churchmen

Questions for High-Churchmen

IN 1908 the General Convention of the Protestant Episcopal Church at Richmond, Virginia, adopted a canon to the effect that Christian men not of the Protestant Episcopal Church might be permitted to preach or lecture in the churches of that communion at the discretion of designated authorities. (Note 1.) That canon was not received with universal approbation in that Church. The same element which has endeavored for many years to change the name of the denomination began an agitation against it, with the result that, at a recent meeting of the bishops in New York, a petition from 1,161 ministers was presented urging the repeal of the obnoxious rule, the petitioners protesting against such permission being granted to "*so-called Christians.*" (Note 2.)

With the affairs of the Protestant Episcopal Church, as with other Churches, no one not a member has any right to meddle, but when more than eleven hundred ministers of that Church have the boldness to characterize members of all other Churches

QUESTIONS FOR HIGH-CHURCHMEN

as "so-called Christians," and thus publicly throw a slur on their ministry and sacraments and Christian profession, we wonder "upon what meat doth this Cæsar feed, that he is grown so great?"

The contention or claim of these people is that the Anglican Church (with which the Protestant Episcopal Church is one) is *the* Church, a true branch of the one Holy Catholic and Apostolic Church, scattered throughout the world and reaching back to the days of the apostles; that its ministry is a true priestly ministry, having "the power and the right to offer sacrifice and to grant absolution" from sin; that these powers are derived through episcopal ordination, their bishops being in apostolic succession; and that all other Protestant Churches are not true Churches (note 3), nor their ministers true ministers in the Church of God—they are "so-called Christians." (Note 4.)

In the New York Tribune of May 16, 1907, is a report of the annual address read by Bishop Worthington before the council of the Diocese of Nebraska. In that address he said: "The failure to secure unity

QUESTIONS FOR HIGH-CHURCHMEN

is due to the disbelief in the Protestant world in a priesthood and the sacramental system which this involves. Until there is the acceptance of this teaching of the Bible and Prayer Book" (note 5) "there can be no organic union among Christians. Concerning this vital question no concession can be made."

All these assumptions are based on a primal assumption that episcopal ordination through bishops in apostolical succession is essential to a valid ministry and a true Church. By "bishops" they mean priests or presbyters of a higher order, by *divine right* or constitution, a third order, superior to and distinct in powers from the order of elders or presbyters.

These claims are not new, but they are being more frequently made and asserted with greater boldness in the teeth of all history and with utter disregard of the increasing spirit of fraternity and Christian fellowship manifested by the American Churches.

In view, then, of this petition and its characterization of the members of Christ's body as "so-called Christians," and in view

QUESTIONS FOR HIGH-CHURCHMEN

of the fact that, as Oman (Faith and Freedom, p. 332) says, "The Person of Jesus loses all real significance as soon as we interpret him mainly as the Founder of an outwardly authoritative institution," it may not be out of order to suggest to this High-Church party to "sing low, brethren," considering the ground upon which they base their pretensions and the extraordinary conditions they impose as a *sine qua non* of Christian unity. For, granting that episcopal ordination through bishops, in succession from the college of the apostles, is necessary to a valid ministry, we may modestly inquire, "Gentlemen, *where did you get it?*"

AND NOW, FIRST, AS TO YOUR CHURCH CLAIMS. While unchurching all evangelical Churches, that is, hundreds of millions of Christians, you claim for yourself to be a "branch" (note 6) of the one and only true Church of God on earth which only has the right and the power to represent Christ to men. But,

1. *Is it not a fact* that there is not a Church of God on earth that affiliates with you or you with it?

QUESTIONS FOR HIGH-CHURCHMEN

2. *Is it not a fact* that the Roman Church does not recognize you at all, nor the Orthodox Greek Church, nor the Armenian, nor the Coptic, nor the Abyssinian, nor any other Eastern Church? (Note 7.)

3. *Is it not a fact* that there was a Reformation in the sixteenth century, and that the Church of England revolted from the Church of Rome just as the Protestant Churches in Germany, in Norway and Sweden and Denmark and Switzerland did? (Note 8.)

4. *Is it not a fact* that at that time the Church of England affiliated with all the other Protestant Churches on the Continent, as is attested by historical documents of the period, by its Thirty-nine Articles of Religion, by the Zurich Letters, by the declarations of the eminent founders of the Church of England—Cranmer, Latimer, Rogers, Jewel, Horn, Cox, Grindal, and many others—concerning the Confessions of those Churches and the use they made of them; the Confessions at Augsburg, Sueve-land, Basel, Helvetia, Würtemberg, Belgica, Bohemia, and France? (Note 9.)

5. *Is it not a fact* that the Church of

QUESTIONS FOR HIGH-CHURCHMEN

England affiliated with and held as a sister Church the Presbyterian Church of Scotland, as is attested by the Bidding Prayer of the fifty-fifth canon of the convocation of 1603, and numerous authorities? (Note 10.)

And did not the Bishop of Durham as lately as 1903 say in the Contemporary Review that he agreed with Canon Henson "in his powerful appeal for the frank recognition, as Churches, of the non-episcopal societies, such as the Methodists" (he meaning, of course, the English Methodists, not the American, who are mostly Episcopalian). "For I know," he continues, "that, however boldly modern manuals may tell us that 'no bishop, no Church' is a primary Christian truth, that tenet was denied by such Anglican bishops as Andrewes, Hall, Ussher, and Cosin, to name only those four names out of well-nigh the whole succession of our greatest churchmen from the Reformation onward till within quite recent times"?

"Gentlemen, *where* did you get it?"

6. *Is it not a fact* that at the Reformation the Church of England utterly repu-

QUESTIONS FOR HIGH-CHURCHMEN

diated all the peculiar and distinctive doctrines and practices of Romanism (note 11) which you are now trying to foist on your people, such as the doctrines of the mass, of auricular confession, of priestly absolution, and such practice as the wearing of particular vestments at the eucharistic service (note 12), such as the alb, the amice, chasuble, girdle and maniple with the stole, and such practices as the use of incense, portable lights and lights on the altar, the blessing of palms—practices which you are trying to introduce wherever you can, practices which were found common in ritualistic Churches in England by the Royal Commission on Ecclesiastical Discipline and reported as violations of the laws of the Established Church on Monday, July 2, 1906? And did not the London Times of Tuesday, July 3, 1906, commenting editorially on the report of that commission, urge the prosecution of Romanizing clerics in the English Church, saying: "The cases needing such action are not many, but they involve the distinction between loyal Anglicanism and traitorous Romanism, and, if it be only to make it clear who is

QUESTIONS FOR HIGH-CHURCHMEN

for the Church and who for its adversaries, the action should be taken without delay”?

7. *Is it not a fact* that all the reformers, the founders of the Church of England, protested against and denounced all the theories and doctrines and practices distinctively Roman and for which you now stand? If not, then for what were Cranmer and Latimer and Ridley and Hooper roasted alive? (Note 12.)

8. *If these are all facts*, then, in the name of reason, what becomes of your apostolical succession and episcopal ordination? On *your principles* how can you be a “branch” of the “only true Church” when history shows that you repudiated, denounced, ridiculed, and radically separated yourselves from that Church, the very Church through which you received apostolical succession and episcopal ordination? (Note 13.) “Gentlemen, *where* did you get it?” For,

9. *Is it not a fact* that your own Bishop Gore says: “Was there ever a time in Church history when men who deserted the authoritative ministry (which on *your principles* the Roman ministry was and is)

QUESTIONS FOR HIGH-CHURCHMEN

and set up one of their own outside [note 14] the due succession, would have been regarded as still within the covenant?"

"Gentlemen, where *did* you get it?"

10. AND NOW AS TO YOUR ORDERS. But, first, on your conscience, do you here stand on Roman ground with respect to orders, or on Biblical and Protestant ground? If you stand on Roman ground, then you know you are not ordained at all, for you were never ordained with the *intention* and in the sense understood by the Roman Church. (Note 15.) And it is on this ground as well as for historical reasons that the Roman Church regards you simply as "laymen" and reordains every one of you that enters its fold. (Note 16.) But if you stand on Protestant principles, as the reformers and founders of your Church did, how then can you deny the validity of Protestant ordinations and unchurch hundreds of millions of Christians?

11. *Is it not a fact* that the foremost scholars in your own Church and outside of it pronounce against you—Lightfoot, Sanday, Loofs, Loenig, Lindsay, Hatch, Schmiedel, and many others—concerning

QUESTIONS FOR HIGH-CHURCHMEN

the identity of the New Testament bishop and presbyter? (Note 17.)

12. *Is it not a fact* that while you call yourselves "priests," the word is never found in the New Testament describing a Christian minister? And was this not an astounding fact in the Christian religion that, in all the mountain range of the centuries, the Christian religion was the only religion that ever existed without a priest?

13. *Is it not a fact* that the founders of the English Church almost to a man are against you in those matters and do not teach three orders *by divine right*, or that episcopacy is essential to the existence of a Church, such as Cranmer, Barlow, Sandys, Jewel, Cox, Scory, Grindal, Parkhurst, Rogers, Hooper, Pilkington, Whitgift, Whitaker, Andrewes, Ussher, and a host of others? (Note 18.)

14. *Is it not a fact* that by Act 13, Elizabeth, the Church of England (note 19), as recorded by Strype, recognized as valid the ordinations of foreign Reformed Churches which had no episcopacy; that, as Burnet tells us, up to 1662 ministers from non-epis-

QUESTIONS FOR HIGH-CHURCHMEN

copal Churches abroad who entered the Anglican ministry were not reordained; that, as Bishop Fleetwood says, many ministers were received into the Church of England who had ordination from presbyters only in the Churches of Scotland, France, and the Netherlands; and that Hallam, in his Constitutional History of England, confirms all this?

15. *Is it not a fact* that those who wrote the Preface to the Ordinal, which speaks of "three orders" from apostolic times also signed the document, "*Functions and Divine Institutions of Bishop and Priests*," at the close of which it is stated: "The truth is that in the New Testament there is no mention made of any degrees or distinctions in orders, but only of deacons or ministers, and of priests or bishops"? (Burnet, Addenda to Original Records) (Note 20), and

16. *Is it not a fact* that the statement in that preface beginning, "Or hath had Episcopal consecration," etc., was not put there by the reformers, your founders, who wrote that preface, but was added a hundred years after by the party of Laud under Charles II?

QUESTIONS FOR HIGH-CHURCHMEN

17. *Is it not a fact* that all your orders are traced back to Parker, the first Archbishop of the Church of England, and that his consecrator was William Barlow? You are fond of quoting,

Wesley on Coke his hands he laid,
But who laid hands on him?

Very well.

Barlow on Parker *his* hands he laid,
But who laid hands on *him*?

Anglican writers since Haddan have done all they could to show that Barlow was not the only consecrator of Parker, but only to make confusion worse confounded. (Note 21.) Why this effort?

18. *Is it not a fact* that there is no evidence that Barlow was ever consecrated? If he was, when? where? by whom? Show the record.

19. *Is it not a fact* that Mason tried to show that he was and failed? That Bramhall, Burnett, Wharton tried it and failed? That Godwin, Richardson, Percival, Stubbs, Haddan, and F. G. Lee all tried it and all failed? (Note 22.) These are facts. You will dispute them, but can you refute them?

QUESTIONS FOR HIGH-CHURCHMEN .

There are many other questions which may be put, but these ought to suggest humility instead of priestly pride; modesty rather than vainglorious boasting; and Christian fellowship rather than unchristian intolerance. All the foes of our common Lord and Saviour Jesus Christ, and all the enemies of the historic faith, rejoice in the divisions of Christ's Church, and it is the solemn duty of every child of God, who loves peace and unity of effort for the conversion of the world, to do all he can to promote Christian charity, leaving to God the settlement of questions we did not originate and cannot solve. But not so do you seem to think. Your insistence is ever on your episcopal ordination and, therefore, the question of history is, "*Gentlemen, where did you get it?*"

Notes
Historical and Explanatory

NOTE 1

THE CANON (XIX)

No minister in charge of any Congregation of this Church, or, in case of vacancy or absence, no Church Wardens, Vestrymen, or Trustees of the Congregation, shall permit any person to officiate therein, without sufficient evidence of his being duly licensed or ordained to minister in this Church; *provided*, that nothing herein shall be so construed as to forbid Communicants of the Church to act as Lay Readers; or to prevent the Bishop of any Diocese or Missionary District from giving permission to Christian men, who are not Ministers of this Church, to make addresses in the Church on special occasions.

NOTE 2

MEMORIAL TO THE HOUSE OF BISHOPS

Right Reverend Fathers:

(1) With filial love and affectionate reverence towards the one Holy Catholic Church, and especially towards you, her Chief Pastors; with a zeal for the inculcation of her pure doctrine, and the extension of her heavenly fold; with a determination in evil report and good report to stand by her, and to approve

QUESTIONS FOR HIGH-CHURCHMEN

ourselves her faithful members and children, we, the undersigned, humbly present to you, her Chief Ministers, the following memorial:

(2) Ministers of Apostolic descent receiving our authority from you who are the successors of the Apostles, and whose assistants and, in some sense, representatives we are; and jealous with a godly jealousy for the faith once for all delivered to the saints; with the deepest longings for true Christian Unity, for which we pray daily, we would nevertheless, represent to your august body, sitting as the House of Bishops, our grave concern as to what we believe to be unwarrantable acts, contrary to the fundamental and divine Constitution of Christ's Holy Catholic Church, which have transpired since the enactment of the amendment to Canon XIX, by the General Convention of 1907, viz.: the intrusion into our churches and pulpits in divers places of so-called (*) Christian men, who, nevertheless, in some instances at least, have been impugners of the Christian Revelation, and deniers of the Authority and Order of the Church of God, thereby causing grief and great scandal to many, and much hurt to the body, over which you, Right Reverend Fathers, are the overseers.

* Twelve signers except this term.

NOTES

(3) We fully recognize that many who voted for the Canon as it now stands, did so under the misapprehension that it would restrict the loose custom, prevailing in some parishes, of permitting sectarians to preach. The action of several Bishops has shown that it has quite failed to do this, and the pulpits of some of our churches have been occupied for courses of sermons, not on "special occasions," by men whose position is altogether antagonistic to Church doctrine. All the piety and learning possessed by so-called (*) Christian men who are separated from the Unity of the Church, is not worth the surrender of the principle that the Church, and the Church only, possesses the divine mission for man's salvation, not by human agency, but by divine grace. The Church of God and faith in Christianity are facts in history and the Doctrine and Order of the Church rest upon the logical expression of those facts.

(4) We, with you, believe that the Church possesses plenitude of power to teach the truth in its fullness, guided by the Holy Spirit and in her organic capacity. We believe that any surrender in any way of the divine commission which our Lord gave her to be the Witness and Teacher of the Truth, can be

* Twelve signers except this term.

QUESTIONS FOR HIGH-CHURCHMEN

fraught only with grave disaster; and as the Episcopate is bound to "Banish and drive away from the Church all erroneous doctrines contrary to God's Word, and both privately and openly to call upon and encourage others to do the same"; and we of the priesthood, your servants, for Christ's sake, are solemnly bound to "Give faithful diligence always, so to administer the Doctrine and Sacraments and the Discipline of Christ, as this Church hath received the same, according to the Commandments of God"; so now

(5) We humbly petition you, our Right Reverend Fathers, to take measures at the General Convention of 1910, to expunge from Canon XIX these to wit: "Or to prevent the Bishop of any Diocese or Missionary District from giving permission to Christian men, who are not Ministers of this Church, to make addresses in the Church on special occasions"; [*and to substitute therefor, in substance and in unmistakably clear and unambiguous language, the following clause: "Section 2. No person who is not in communion with this Church shall at any time be permitted or licensed to make an address or deliver a sermon in the Church."]

(6) We pray, further, that you will, at an

* Ninety-six signers except this clause.

NOTES

early day, assure us of your sympathy with our grave concern in this matter.

And we will ever pray, etc.

New York, N. Y., on the Wednesday before Whit-Sunday, 3d June, A.D. 1908.

NOTE 3

It should be carefully noted, notwithstanding the claims of these ultra High-Church people, that as Dr. Schaff says (Creeds of Christendom, vol. i, p. 607), "The Church of England has never officially and expressly pronounced on the validity or nonvalidity of non-episcopal orders. The Thirty-nine Articles are silent on the subject, though Bishop Burnet says that the wording of the Articles on Church and ordinances was expressly selected for the exclusion of the idea that apostolic succession was requisite to the valid dispensation of the sacraments."

It is said that the divine right of episcopacy was not asserted by the Church of England till 1558, when Bancroft opposed the divine right of presbytery asserted by Cartwright. (See Hallam's notes to his Constitutional History, chap. vii. See also Lord Bacon's statements as to the *newness* of the doctrine in his Advertisement concerning Controversies in the Church of England.) Hallam affirms,

QUESTIONS FOR HIGH-CHURCHMEN

"Cranmer and most of the original founders of the Anglican Church, so far from maintaining the divine and indispensable right of episcopal government, held bishops and priests to be the same order" (Notes in chap. vii, Constitutional History).

Archdeacon Haddan, however, affirms (Apostolic Succession, p. 141) that the silence of the Articles is not to be taken as an approval of non-episcopal orders, "For the English Church declares, by inference if you please, but by inevitable inference, that episcopal orders alone being (by God's law) in this Church lawful, non-episcopal orders must needs be in the abstract, by God's law, and therefore everywhere, unlawful, whether or no absolutely invalid also; and she acts upon that judgment by admitting none but episcopal orders within her own communion." The learned Haddan forgets to state since when—nor does he remember that noted bishops, Cranmer among them, indeed nearly all of the founders of the Anglican Church, held contrary opinions and taught such in public documents, books, and other writings. To all such arguments Haddan would say, as he says of Cranmer's opinion, "For this his temporary opinion . . . the Church would in no way have been responsible" (p. 149). But

NOTES

is the Church responsible for the opinions of Haddan, for the opinions of ultra High-Churchmen?

NOTE 4

See the Memorial, Note 2, paragraph 2.

NOTE 5

There is no such teaching in the Bible. The idea of a sacramental system is utterly foreign to the thought of the New Testament, nor was any such concept of the sacraments and the Christian ministry known in the Church till the third century. The word "priest" designating a Christian minister is not found in the New Testament nor in any Christian writer before Tertullian. The religion of Jesus is the only religion that ever existed without a priesthood. Lightfoot (Epistle to the Philip-pians, p. 258) ascribes "priesthood" in the Church to pagan influences, and he declares that "the kingdom of Christ has no sacerdotal system." And Hooker, another illustrious name in the English Church, writing of the word "priest," says: "In truth, the word *Presbyter* doth seem more fit, and in propriety of speech more agreeable, than *Priest*, with the drift of the whole Gospel of Jesus Christ." "The Holy Ghost throughout the body of the New Testament making so much mention of

QUESTIONS FOR HIGH-CHURCHMEN

them [the presbyters] doth not anywhere call them Priests" (Ecclesiastical Polity, vol. v, p. 78).

As for the Prayer Book, it is inconsistent, and its inconsistency is the result of compromise, Queen Elizabeth being anxious to conciliate the Romanists and at the same time to favor the Reform. See Heylin, *History of the Reformation*, vol. ii, p. 286, for the effect of the Queen's double policy. To those who know the religio-political history of the changes in the Prayer Book from Edward VI to William of Orange this appeal to the Prayer Book will have no meaning.

NOTE 6

This "Branch" theory is made much of by Romanizing churchmen. They build their notion on the teachings of Cyprian and are fond of quoting his statements: "The Church also is one, which is spread abroad far and wide into a multitude by an increase of fruitfulness. As there are many rays of the sun, but one light; and many branches of a tree," etc., etc. But they forget that when Cyprian wrote this there was only one Church in all the world. The Church was a unit. They also forget to quote the remainder of Cyprian's teaching, which would no doubt embarrass

NOTES

them too much, since he condemns the "Branch" theory. But this is what he says: "Separate a ray of the sun from its body of light, its unity does not allow a division of light; break a branch from a tree—when broken, it will not be able to bud; cut off a stream from its fountain, and that which is cut off dries up" (Cyprian, *On the Unity of the Church*, 5). On *Protestant principles* we cheerfully admit that the Anglican Church and its daughter the Protestant Episcopal Church are "branches" of the one Holy Catholic and Apostolic Church; but on *Roman principles*, which ultra High-Churchmen stand on, how can they conceive themselves to be one with that Church? They affiliate with no visible expression of it on earth.

NOTE 7

Of course, it is well known that the Roman Church does not recognize the Church of England, nor the Protestant Episcopal Church, as true Churches at all, nor their ministers as real ministers having other than purely human authority. Many attempts have been made to obtain recognition from the Greek Church. In 1840 the Rev. W. Palmer demanded such recognition on his visit to the Orthodox Greek Church, but it was refused. Later the Arch-

QUESTIONS FOR HIGH-CHURCHMEN

bishop of Canterbury sent a copy of the Book of Common Prayer, and the encyclical letter of the Lambeth Conference in 1867 to the Greek Patriarch of Constantinople, but an examination of these documents resulted in a refusal to recognize the Church of England. (See *The Guardian*, November 10, 1869.)

Quite an effort was made to form some relation with the Old Catholic Church, which, led by many eminent Roman scholars and divines, broke away from the Roman Catholic Church after the Vatican Council. It seemed for a while that some recognition might be obtained, but that hope faded away. A similar fate attended a like effort toward the old Jansenist Church of Holland. *The Rock* of March 26, 1897, quotes from the *Daily Chronicle* the statement that "the Old Catholic Archbishop of Utrecht has issued a letter with regard to Anglican orders in which he says: 'The Established Church of England knows nothing of a sacrificing priest in the Catholic sense, as her Thirty-nine Articles and other declarations prove. Consequently, if it is indispensable that the power of offering the sacrifice of the mass be expressed in the rite of ordination, whether by word or sign, then it becomes impossible to recognize Anglican orders. But on this point I wish to suspend

NOTES

my judgment until the whole Church shall have decided the point. But until the Anglicans reject their Thirty-nine Articles there can be no question of reunion between us and them.' ” This letter was not the cause of the Anglican failure to obtain recognition. That failure had been felt before. The year before this letter appeared the New York Independent in an editorial note said:

“Comparing the Encyclical from the English Bishops of this year and that of 1888, one is struck by the difference of tone in certain parts. Especially are we surprised by the fact that, whereas, in 1888, great consideration was shown toward the ancient Jansenist Church in Holland, and a wish expressed for union with her, she is this year left out in the cold. The Old Catholic Churches of Germany, Switzerland, and Austria are spoken warmly of; but the fountain head of Old Catholicism in Europe is given the cold shoulder. We remark, also, that Rome is ignored. However, on this point we are not unprepared, but the silence toward Holland needs explaining. Is it because she has appointed a committee to look into the question of Anglican Orders, and has reported unfavorably? Or is it because the Old Catholic archbishops and bishops of Holland forbade the Old Catholics of America to

QUESTIONS FOR HIGH-CHURCHMEN

receive any sacraments from the hands of the Protestant Episcopal Church? The Church of Holland and the Old Catholic Church in America are put in the same box. Is it because they both question the Orders of the Anglican Church? Why bother so much about Apostolic Succession? We are far from the unity of Jerusalem."

NOTE 8

To deny this is the dream of some so-called "priests" who try to make it appear that the English Reformation was only a protest against papal jurisdiction, whereas all history and the history of the Church show that it was a reformation in doctrine, rites, and ceremonies as well as a revolt from Roman authority which naturally resulted when the religion of Rome was repudiated.

NOTE 9

The Articles of Religion of the Church of England, which were put forth from time to time, were based on the Confessions of the Reformed Churches. (See Burnet, *Thirty-nine Articles*; Hardwick, *History of the Thirty-nine Articles*.) Cranmer, Primate of England, invited such Continental reformers as Bucer, Peter Martyr, Fagius, Tremellius, and Melanchthon to teach at the universities

NOTES

of Oxford and Cambridge. King Edward VI in 1550 granted a charter to German Protestants in London in order that as the Records read, "A Church instructed in truly Christian and Apostolical opinions and rites and grown up under holy ministers, might be preserved." (See Burnet, Records, No. 51, part ii, book i.) Queen Elizabeth sent delegates to the Conference of the Reformed Churches at Frankfort (Blondel, *Actes Authentiques*, ed. 1605, p. 61). In 1580 prayers were ordered by the Queen for the Reformed Churches. The Thirty-ninth Canon of the Church of England (A. D. 1603) declares that "So far was it from the purpose of the Church of England to forsake and reject the Churches of Italy, France, Spain, Germany, or any such like Churches, in all things which they held and practiced, that as the Apology of the Church of England confesses, it doth with reverence retain those ceremonies which do neither endanger the Church of God nor offend the minds of men."

ARCHBISHOP PARKER approved the Helvetic Confession of Faith. Rogers, Chaplain to Archbishop Bancroft, cited the Confessions of the Reformed Churches to prove the soundness of the English Articles. The Zurich Letters, comprising the correspondence be-

QUESTIONS FOR HIGH-CHURCHMEN

tween the founders of the English Church and the Continental reformers who had rejected all the peculiar doctrines and practices of Rome, bear witness in every line to the complete agreement of the Church of England with the Reformed Churches.

JEWEL, one of the foremost leaders of the Church of England, writes to Peter Martyr, April 28, 1559, "We have exhibited to the Queen all our articles of religion and doctrine, and have not departed in the slightest degree from the Confession of Zurich." Again, on February 7, 1562, three years later, he writes, "As to matters of doctrine we have pared everything away to the very quick, and do not differ from your doctrine by a hair's breadth." What would he think *now*?

BISHOP HORNE writes to H. Bullinger, December 13, 1563, "We have throughout England the same ecclesiastical doctrine as yourselves."

BISHOP COX tells W. Weidner how Protestantism grows, and says, "We are thundering forth in our pulpits, and especially before our Queen Elizabeth, that the Roman Pontiff's Anti-Christ, and that traditions are for the most part mere blasphemies."

BISHOP GRINDAL informs Bullinger, August 27, 1566, that "We must fully agree with

NOTES

your Churches and with the Confession you lately set forth."

BISHOP HALL in his *Peacemaker* (Works, vol. iii, p. 560) says, "Blessed be God, there is no difference in any essential matter between the Church of England and her sisters of the Reformation."

To these names may be added Bancroft, Savaria, Hooker, Field, Andrewes, Ussher, and other prelates. Were all these bishops ignorant of the mind of the Church of England, or were they deceiving the struggling reformers on the Continent? If not, why are ultra High-Church partisans now trying to reverse history?

NOTE 10

Prior to the Reformation the prayer just before the sermon was called *Bidding the beads*. Collier, in his *Ecclesiastical History*, vol. vi, has preserved the original form. The preacher announced the subjects to be prayed for. There were several changes made at the Reformation, under Henry VIII, Queen Elizabeth, and James I. The Canon of 1604 enjoins, "Ye shall pray for Christ's Holy Catholic Church, that is, for the whole congregation of Christian people dispersed throughout the whole world, and especially for the Churches of England, Scotland," etc., etc.

QUESTIONS FOR HIGH-CHURCHMEN

(See also Cardwell, *Documentary Annals*, vol. i, p. 21.)

NOTE II

The Forty-five Articles of 1552 under Edward VI, and signed by six royal chaplains as the head of the English Church, declared that the Church of Rome had erred not only in ceremonial rites and practices, but in the essentials of the Faith. (See Art. xx, *De Ecclesia*.) The doctrine of purgatory, prayers for the dead, veneration of relics, invocation of Saints, and transubstantiation were condemned. (See Articles XXIII, XXX.) These Roman doctrines were also condemned by the Articles of 1553 and 1571, signed respectively by "the Bishoppes, and other learned menne in this Synode at London in the yere of our Lorde Godde, M.D.LII," and by "the Archbishoppes and Bishoppes of both provinces and the whole cleargie in the Convocation holden at London in the yere of our Lorde Godde 1562." And so all the Articles, including the present. Bishop Cox (1559) writes to Peter Martyr: "By the Blessings of God all those heads of religion are restored to us which we maintained in the time of King Edward. The popish priests among us are daily relinquishing their ministry, lest, as they say, they should be compelled to

NOTES

give their sanction to heresies" (Zurich Letters).

NOTE 12

The reformers, the first bishops and authorities of the English Church, denounced the mass,¹ denied the doctrine of the real presence,² prohibited the use of lighted candles on altars,³ called the altar a table,⁴ stood out against vestments⁵—or merely tolerated them—incense, positions during the communion, and the whole doctrine of the priesthood. Bishop Jewel, writing to Peter Martyr, says, "The scenic apparatus of divine worship is now under agitation, and those very things which you and I have so often laughed at are

¹ Articuli de Quibus in Synodo Londinensi, A. D. MDLII. Ad tollendam, et inter Episcopos et alios eruditos viros convenerat, etc. Article "De Sacramentis." So also all the articles issued except those under Henry VIII, 1536, and the Thirteen Articles of 1538.

² Articles of Religion, Anno 1562, De Coena Domini. See also letter of Jewel to Peter Martyr, March 20, 1559.

³ Injunctions of Queen Elizabeth, A. D. 1559, Injunction 23. Zurich Letters, Letter xxvii.

⁴ Injunctions, For Tables in the Church. Constitution and Canons, vii

⁵ Zurich Letters, Letters xxiii, lxviii, lxiv, lxix, lxxiii, etc. "The first bishops," says Strype (Annals, i, 263) such as Cox, Grindal, Horn, Sandys, Jewel, Parkhurst, Bentham, "labored all they could against receiving into the Church the papistical habits, and that all the ceremonies should be clean laid aside, but they could not obtain it." The Queen had a will of her own.

QUESTIONS FOR HIGH-CHURCHMEN

now seriously entertained by certain persons (for we are not consulted), as if the Christian religion could not exist without something tawdry." Now altars and candles and vestments and priestly forms are almost as common as in Roman churches, and are defended with spirit and triumphant persistence. Then the doctrine that ministers were priests having power to offer sacrifice to God was rejected as an abhorrent superstition of Rome, and though the word "priest" was retained, yet its sacerdotal meaning was denied or explained away.¹ Now the claim is made that Anglican ministers are truly priests in the full, technical, sacrificial sense of the word; and the attempt is made by the highest authority to approach as near as is possible to the Roman doctrine of the Eucharist.²

NOTE 13

High-Churchmen are unceasing in their efforts to create the belief that their Church

¹ Hooker, *Ecclesiastical Polity*, v, 78; *Harleian Miscellany*, vol. ii, p. 26; *Stillingfleet, The Irenicum*, etc., p. 289, Philadelphia, 1842. See Professor Lightfoot's "Excursus" in his *Epistle to the Philippians*.

² Answer of the Archbishops of England to the Apostolic Letter of Pope Leo XIII Longmans' ed., xi, p. 18. The section referred to is out of all harmony with the Prayer Book, its language and teaching, and with the history of the Articles.

NOTES

is the ancient Church of England, and that in rejecting Rome at the Reformation she only "washed her face." There was never a greater perversion of history. The Church of England never had the slightest thread of continuity with the Old British Church. If she had she would have no episcopal succession, for the British bishops were presbyter-bishops, just as Methodist bishops are. Then, again, the Methodists of England could just as historically say that in the religious revival of the eighteenth century the Church again "washed her face" in repudiating the State Church and returned to her original character and missionary spirit. There is no connection between the Church of England established at the Reformation and any Church existing before the Reformation. It was a new Church, just as the Presbyterian, or Methodist, or other Churches are, and they may claim the same continuity from apostolic days as it strives to claim. For proofs against High Anglican claims, see Bede's Ecclesiastical History; the Saxon Chronicle; Churton's The Early English Church; Cathcart's Ancient British and Irish Churches; Neander's Church History, vol iii, p. 10. Compare the facts with the practices and high-priestly claim of High-Churchmen.

QUESTIONS FOR HIGH-CHURCHMEN

NOTE 14

“Outside of the succession,” this is what was done, if there is any succession, when the reformers repudiated Rome and established the hierarchy of the English Church. There was not a bishop of the old Church to be found who would consecrate Parker, the first Archbishop of Canterbury of the Reformed Church. Queen Elizabeth ordered three bishops to consecrate him. Cecil, Secretary of State, marks on the margin of the order, which I have personally examined in the State Paper Office, Fetter Lane, London, “There is no Archb. nor iig bishopps now to be had. Wherefore Querendum,” etc. The consecrators of Parker were of the Reformed party. They were themselves made bishops according to the Edwardian rite which Rome repudiates. They did not believe in these orders of ministry by *divine right*. They had been deposed from office and had no jurisdiction, except such as the Queen could give them. Thus Parker’s consecration was from the state and not from the Church which had been the Church in England for nine hundred years, for those who consecrated him had no authority from that Church. As the historian Froude says (History of England), the Anglican episcopacy “drew its life from Eliza-

NOTES

beth's throne, and had Elizabeth fallen it would have crumbled into sand. . . . The image in its outer aspect could be made to correspond with the parent tree; and to sustain the illusion it was necessary to provide bishops who could appear to have inherited their powers by the approved method as successors of the Apostles." Bishop Gore employs all his ability to prove the divine right of episcopacy, and he assumes that his Church has that episcopacy, but history batters down all such assumptions.

NOTE 15

When the Roman Church ordains a priest it is with the intention declared in prayers and ceremonies that he is to offer sacrifices for the living and the dead—that is, to officiate in the *sacrifice of the Mass* as the minister of God. But the Church of England, and the Protestant Episcopal Church also, in her Thirty-first Article declares that "The Sacrifices of Masses, in the which it was commonly said that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables and dangerous deceits." It is impossible, therefore, that a High-Churchman can be a priest in the sense and intention of the Roman Church. As Dr.

QUESTIONS FOR HIGH-CHURCHMEN

Taylor, Anglican Archdeacon of Liverpool, wrote, "It is a simple matter of historical fact that in the *Ordinal* of 1550 not only was the *sacrificial* formula of ordaining (Receive the power of offering sacrifice, a. s. f.) expunged but every other trace of the sacerdotal and sacrificial idea was deliberately, and of set purpose, removed and wholly eliminated from it. The word 'Priest' is indeed retained, but the priestly functions and expressions are gone" (The Tablet, November 7, 1896).

Dr. Ryle, Anglican Bishop of Liverpool, says: "Our manner of conceiving the office of a minister of Christ is very different from that of the Pope. On the one hand, the ecclesiastic of the Roman Church is a true Priest, whose principal duty is to offer the sacrifice of the Mass. On the other hand, the ecclesiastic of the Anglican Church is in no wise a Priest, *although we call him such*; he is only an Elder, whose principal duty is not to offer sacrifice, but rather to preach the word of God and to administer the Sacraments" (The Guardian, November 4, 1896). (See also Church and State under the Tudors, G. W. Child, pp. 114-117; Dom Gasquet's Edward VI and the Book of Common Prayer, p. 261; Pocock's Principles of the Reformation, pp. 12, 19; the Histories of Burnet and Collier;

NOTES

and Hunt, Religious Thought in England, vol. i, p. 43.)

"Do what we will, we *cannot* offer sacrifices," says the Anglican Vicar of Hexton, quoted in the Tablet, December 19, 1896. "*We are only ministers* like our brethren in the Nonconformist Churches." Will ultra High-Church preachers contend with bishops and vicars of their own Church?

NOTE 16

"Wherefore strictly adhering in this matter to the decrees of the Pontiffs our predecessors, and confirming them more fully, and as it were renewing them by our authority, of our own free will and certain knowledge, we pronounce and declare that Ordinations carried out according to the Anglican rites, have been, and are, absolutely null and utterly void, *irritas prorsus fuisse et esse omnique nullas*" (Apostolic Letter on Anglican Ordinations, Leo X Pope). For three hundred years it has been the practice of the Roman Church to reordain the Anglican ministers who went over to it, and this Bull of Leo X confirms that practice. (See S. M. Brandi, Last Word on Anglican Orders, New York, 1897.)

NOTE 17

Professor Lindsay, of the Glasgow College

QUESTIONS FOR HIGH-CHURCHMEN

of the United Free Church of Scotland, in his *The Church and the Ministry in the Early Centuries* (pp. 163-164), observes: "The proofs for the identity of the offices of elders and bishops in the Church of the first century have often been collected. They may be arranged thus (1) Acts 20. 17: Saint Paul sent for *the* elders of Ephesus, and in his address to them said that 'the Holy Spirit had made them *bishops*.' (2) In 1 Pet. 5. 1, 2, elders are told to act as pastors and as bishops. . . . (3) In 1 Clement it is made clear that at Rome presbyters or elders and bishops are the same officials. (4) In 1 Tim. a description of bishops is given (3. 1-7); then follows what is required of deacons (3. 8-13); in 5. 17-19 the former ministers are alluded to as presbyters. (5) In Titus 1. 5-7 we find that 'thou shouldest set in order the things that were wanting, and appoint elders in every city, . . . for the bishop must be.' (6) In the Peshito Syriac Version of the New Testament *ἐπίσκοπος* is usually translated by *kashisho*—elder or presbyter. (7) The opinion of the ancient Church, founded on these passages, and voiced by Jerome, unhesitatingly declared that in the apostolic age elders and bishops were the same.

NOTES

NOTE 18

For proofs see the writings of these divines in the Parker Society Publications, 20 vols.; the Camden Society Publications; Fuller's, Soames's, Heylin's, Collier's, and Burnet's Histories, especially the Original Records, or copies of them, in Burnet; Neal's History of the Puritans, 2 vols.; English Historical Reprints for relations between Church and State illustrating the religious situation; Churton's Church and State under the Tudors; Lathbury, History of the English Episcopacy.

NOTE 19

Thus Churton also gives the text of the Act, in which it is enacted that *anyone* who had been ordained in any other way than that practiced by the Church of England at that time should be employed as a minister on recommendation of the bishop and public subscription to the Articles. (See Appendix, p. 407.) By this Act the ordinations of the Reformed Churches were made valid in England, as were also the ordinations received by Roman priests. The only condition was as given in the Act. (See the case of Whittingham with documents; Strype, Annals, vol. ii, part ii, p. 169; Churton, Church and State under the Tudors, p. 229, and also the whole

QUESTIONS FOR HIGH-CHURCHMEN

matter in the Appendix, pp. 288, 293-304; *Lippincott's Magazine*, January, 1890, p. 146.) Keble in his Preface to Hooker's Works, p. lxxvi, says, "Nearly up to the time when he [Hooker] wrote *numbers had been admitted to the ministry of the Church of England with no better than Presbyterian ordination.*"

NOTE 20

The statement in the Preface to the Ordinal is made much of by proselyting ultra Churchmen to prove that episcopacy was always held by the Church of England to be a necessity—but they are wise enough not to state in the same connection that many of the very men who wrote or aided in the writing of that Preface also wrote the Functions, etc., of Bishops and Priests, and that they did not believe in three orders by divine right or command, or that episcopacy was at all essential to a valid ministry. This document of the Church is signed by the two Archbishops of Canterbury and York, and by all the bishops, also by doctors of theology and of civil and ecclesiastical law. (See Original Records, Burnet, Hist. of Ref.)

NOTE 21

The Register of Parker's Consecrators mentions *four* consecrators, and Archdeacon Had-

NOTES

dan says, "We should bear in mind, also, that all the four consecrators of Archbishop Parker joined equally in consecrating him" (Apostolic Succession, p. 221). But why *four* when the Ordinal or Ritual which they professed to follow permitted only *one*? Did they devise something new? Or is this *four* an afterthought to save doubt of Parker's consecration? Haddan quotes much and argues much to show that if Barlow was not consecrated the other three were. But were they more than assistants or coöperators? If so, in what sense? On Protestant principles there is no doubt of the validity of Parker's consecration; but on Roman principles, which ultra Churchmen espouse, it is vastly different.

NOTE 22

Haddan, the greatest authority on the subject the Church of England ever had, and whose skill, learning, and industry, as evidenced by his annotations to Bramhall's works, are simply amazing, rejected all the findings of his predecessors as impossible or improbable. He himself, after numerous conjectures, settles down at last—in his Apostolical Succession in the Church of England, p. 217—on June 11 as the probable date. If this date fails, then it is not in the wit of man to furnish another;

QUESTIONS FOR HIGH-CHURCHMEN

notwithstanding the assertions of Mr. Evans of Baltimore, who failed to convince the expert explorer of archives, Archdeacon Haddan. But we do know now that this date, June 11, is no better than any other date. Since Haddan wrote documents have come to light which utterly destroy the possibility of Barlow's consecration on that day. Barlow went with Lord Howard on an embassy to Scotland. On or before May 23 Lord Howard left Edinburgh for England. Barlow wrote Cromwell that same day that he had protracted his "tarry-auce somewhat after my lord's departure . . . for a day or twayne." When, then, did Barlow reach England? Haddan replies, before the 11th of June. But Haddan is mistaken. The document discovered in the Ashmolean Collection, Oxford, since Haddan wrote, makes this date an impossible date. The proof may be summarized thus: A certain Thomas Hawley went with Barlow and Lord Howard on an embassy to Scotland and did not return till June 12, on which day he received from Cromwell, the Vicar-General of the Church, a warrant for his expenses. A copy of this warrant is before me. Haddan had no knowledge of its existence. Now, then, Hawley and Howard left Scotland May 23. Barlow left two days later, on the 25th. Hawley arrived in Eng-

NOTES

and June 12. When, then, did Barlow arrive? He left Scotland two days after Lord Howard and Hawley, and if they did not reach England till June 12 how could Barlow have arrived in England before they did and have made all preparation and been actually consecrated bishop on the 11th of June—when, according to his own letter, he did not leave Scotland till two days after Lord Howard and Esquire Hawley had begun their journey? June 11, then, is an impossible date. But according to the highest authority this is the only date worth considering. This is not all. The warrant above-mentioned styles Barlow “The Bishoppe then Elect of St. Asaph, now Elect of St. Davyes” (Davids). How could Cromwell, the king’s Vicar-General of the Church of England, have styled Barlow simply “Elect” if he had known, or if it were a fact, that Barlow had been consecrated full bishop the day before? So far as we can discover Barlow never was a consecrated bishop.

A Few Books

Bibliography

IN addition to the works mentioned in the Notes the following will be of service :

ENGLISH

- Allen, A. V. G. Christian Institutions. Scribner's, 1906.
- Bannerman, D. D. Scripture Doctrine of the Church. Edinburgh, 1887.
- Bangs, Nathan. The Original Church of Christ. New York, 1836.
- Brown, John. Apostolical Succession. London, 1898.
- Brandi, S. M. Last Word on Anglican Orders. New York, 1897.
- Bruce, R. Apostolic Order and Unity. Edinburgh, 1903.
- Boyd, Carpenter W. Thoughts on Christian Reunion. Macmillan, 1902.
- Chapman, John. Bishop Gore and Catholic Claims. London, 1905.
- Cooke, R. J. The Historic Episcopate. Eaton & Mains, New York.
- Durell, J. G. V. The Historic Church. Cambridge, 1906. (High-Church.)
- Estcourt, E. E. Question of Anglican Ordinations. London, 1873.
- Gardner, Percy. Growth of Christianity. 1907.

QUESTIONS FOR HIGH-CHURCHMEN

- Goode, W. Vindication of the Doctrine of the Church of England, etc. 1852.
- Gore, Charles. The Church and Ministry. 1900.
- Harrison, John. 'Whose are the Fathers?' London, 1867.
- Hatch, Edwin. Organization of Early Christian Churches. 1880.
- Henson, H. H. Apostolic Christianity. London, 1908. (Liberal Anglican.)
- Hodge, Charles. Church Polity. New York, 1878.
- Hort, F. J. A. The Christian Ecclesia.
- Hutton, A. W. Anglican Ministry, etc. London, 1879.
- Lightfoot, J. B. Essay on Christian Ministry, Commentary on Philippians. 1868.
- Lindsay, T. M. Church and Ministry in the Early Centuries. 1902. (See especially the Appendix for history of recent views.)
- Litton, E. A. The Church of Christ, etc. Amer. ed. 1856.
- McGiffert, Arthur C. The Apostolic Age. 1897.
- Mossman. History of the Early Christian Church. London, 1873. (See the chapter on Alexandria.)
- Sanday, W. Conception of Priesthood. 1908.
- Sheldon, H. C. Sacerdotalism in the Nineteenth Century. Eaton & Mains, New York.

BIBLIOGRAPHY

See also *The Ecclesiastical Discipline*, by H. H. Henson, *Contemporary Review*, August-September, 1906; *The Government of the English Church*, *Quarterly Review*, July, 1906 (discusses Ritualism); *Ritualists and the Royal Commission*, *Fortnightly Review*, September, 1906.

FRENCH

- Bachoffen, C. *L'Ecclesiologie de Zwingle*. Genève, 1890.
- Courayer, P. F. *Dissertation sur la Validité des Ordinations des Anglois*. This is much prized by Anglican writers, but see
- Le Quien, Michael. *La Nullité des Ordinations Anglicanes*. This is a refutation of Courayer's work.

GERMAN

- Baur, T. C. *Ueber den Ursprung des Episcopats in der Christlichen Kirche*. 1838. Old but valuable.
- Harnack, Th. *Die Kirche ihr Amt; ihr Regiment*. 1862.
- Nitzsch, C. J. *Ueber Die Organization der Evangelischen Gemeinden*.
- Uhden, H. F. *Die Zustände der Anglicanischen Kirche*. 1843.

DATE DUE

GAYLORD			PRINTED IN U.S.A.

78022212

280.3

C776q

AUTHOR Cooke, Richard J

TITLE Questions for High Churchman

78022212

280.3

C776q

St. Mark's Library
The General Theological Seminary

175 Ninth Avenue
New York, N. Y. 10011

Please stamp date in left column, write your name legibly in center column and leave right column blank. Deposit circulation card in slot marked 'Circulation cards'.

There is no date due, but books must be returned promptly upon request. Do not lend books charged to you to others. You are responsible for them.

